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variety, and we carry in addition to above also Plows, Cultivators. 14 tooth Harrows and other Farming Implements. Hay, Flour, Petato Bed Frames, 6x8 Glass, Egg and Stove Coal 2,240 lbs. to the Ton, &c. also J. W. Masury & Son's Best Liquid Paints. We buy for spot and sell at the lowest margin of profit.

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Calmage Sermon

Frank De Witt Talmage, D. D.

Los Angeles, Cal., Nov. 20 .- In reply to the pessimists, the preacher in this sermon turns the brighter side of the picture of our national life and shows us that we ought to be thankful that of midnoon is ahead of the darkness of gone vast improvement since the "good old days" of our grandfathers. The text is Psalm iv, 6, "There be many that say, Who will show us any good?" The depreciators, the carpers, the fault finders, the calamity howlers, the pessimists, who, like the blind fish of Kentucky's Mammoth cave, cannot see the light of day, have an ancestral record as old as the human race. They belong especially to no one century or Their family connections are not limited to the Caucasian race, Hay, Corn, Oats, Bran, Middlings, Chops, Wheat, Rye, Etc. er to the red skinned American Indian, diced faced Chinaman. They are found alike in the poor man's hut and the rich man's palace, among the sailors on shipboard and the citizens on land. Like the Eskimos, they live among the arctic icebergs. They thrive well in the temperate zone. They bask in the boiling heat of the tropics. They are found among all social classes of all nations of all times.

Mythology placed a representative of the class among the Greek gods on Mount Olympus. His name was Momus, the god of fault finding and mockery. He took pleasure in finding fault with men. He found fault with the gods themselves. He criticised Vulcan because after he had made man he did not place a window in his be seen by the passersby. He denounced Minerva after she had built a house because she did not make the house movable. He found fault with Neptune because he did not place the horns of the beast he had created farther forward in his forehead, so that he could fight better. He kept on finding fault with everybody and everything until at last the gods became disgusted and drove Momus out of heaven, because, said they, "heaven can be no heaven with a chronic fault finder around.'

What the Grecian mythological gods aid in reference to heaven with a Momus in it is literally true. No society on earth can be happy or contented with a chronic grumbler around. And yet, coming up to the glorious celebration of our autumnal Thanksgiving day of 1904, we find our pessimistic Momuses everywhere. This is the time when we ought to be making an inventory of all our blessings, instead of which these modern calamity howlers are making a false collection of misanthropic statements. They are rage. cies. Not only are they saying that the world is going to the dogs, but they furthermore assert that it has already this Thanksgiving day. 'Tis true there Our social, civic and spiritual conditions for the great mass of folks were never at as low ebb as they are today. Who will show us any good?" they cry, as the calamity howlers of my text cried in David's time, thousands of years ago.

Modern Times Versus Ancient. Some of these modern fault finders are trying to make our times out to be much worse than were the ancient times. I will pick up their challenge. They ask, "Who will show us any good?" I answer, "I will." And I will show that the church of Jesus Christ Let me prove to you that I am right." is better today spiritually than the ancient church. I will show that modern governments are better and the homes are better and people in the mass are higher toned morally and better. The fact that a lot of chronic croakers at this Thanksgiving time are going around finding fault with things does not in the least prove that most people are poorly clad, poorly fed, poorly housed and under the merciless heels of despotic tyrants. As a rule, you will find that those people who grum-ble the most have the least to grumble

The Momus of political life declares that there is nothing in our national life to warrant thanksgiving. He says: "Modern rulers and legislators are selfish oppressors. They do not govern by God's Golden Rule, but by force. The code of civilized nations is immoral, the crimes of government and condones the thefts of a province. Strong governments trample upon the rights of the weaker governments. Within those governments one social class places the yoke of tyranny upon the other social class. Within those governments laws are not equitable and Melfa, Va. just. We find that the poor man who steals a loaf of bread to avert starvation is hustled off to jail, as Jean Valjean was sent to the galleys with a twenty years' sentence for stealing two loaves of bread to feed the gaunt and haggard and starving children of his widowed sister. On the other hand, a enough scoundrel to steal a railroad, can defy justice, while a millionaire, like Edward Stokes, who shoots a James Fisk, has no more to fear from in their spiritual lives. the gallows than a leopard has who slays a helpless fawn." "No," say the corrupt. There are none that doeth

good-no, not one, not one." 'Tis true, O carping critic and calamity howler against rulers and national laws, that modern governments islative hall or presidential cabinet or land did not do right in her dealings

the whole of California. We know that Russia, trying to steal Manchuria, and Turkey, in her massacre of the Armenians, have been outrageously wicked, We know that Spain, in her cruelties toward Cuba and the Philippines, and the United States government, in its cruel treatment of the North American Indians, have done wrong. But though our modern governments in some of their dealings with the weaker nations and with their own weaker subjects may have been sinfully culpable the present governments are as far ahead of the ancient governments in rightcousness and justice as the brightness midnight. England's Ways Versus Rome's

British standard has been unfurled in every clime. It waves over an empire greater than Rome ever dominated. What does England do when she conquers a country? Study her treatment of India. She immediately stamped out in India the horrors of infanticide and suttee. She immediately made the home safe and compelled man to respect the liberties of man. She gives or to the Ethiopian, or to the Malay, to her subjects of every land she rules civil and religious liberty. She makes possible for every man to worship God in his own way. What England has done for India and her other colonies the United States government is doing for Alaska and the Philippines and Porto Rico. What did ancient Rome do when she conquered a country? Did she consider her conquered colonies a sacred trust? Did she care for their rights as carefully as she would care for her own people's rights? Oh, no. In ancient times the law of conquest implied the right to enslave and oppress the conquered foe. When Sciplo Æmilianus returned from his celebrated Carthaginian wars what did he do? He brought back with him slain upon the field of battle and sold them in the common slave markets to breast, so that man's thoughts could be the chattels of the Romans. These men who fought for their country's liberties now had to moan and wince and beg for mercy under the slave master's lash. When Caius Marius made his triumphal entry in Rome he handed over 140,000 Cimbri as spolle for the slave markets. Æmilius Paulus' conquest over the Greeks glutted the Roman slave markets with 150,000 captives of war, while the conquests of Pompeius and Caesar gave to Rome at least 1,000,000 new slaves. I ask you, are not our modern governments in their treatment of fallen foes more merciful and just than were the ancient governments?

Then compare the administration of ers to that of the ancient rulers over their subjects. In ancient times the rulers had absolute power of life and death over the inhabitants of their kingdoms, as a Roman subject at will could slay any one of his slaves and be held accountable to no law. We read in history how Nero, the Roman emperor, used to revel in cruelty and out-No life was safe under the tyranny of that monster. Any excuse served bloodshed. Even his own mother and his most faithful adherents fell victims gone to the dogs. "Why," they say, to his insatiable brutality. But we do era to find the unlimited power over is more money in the world, more than life and death of a subject vested in ever before, but we do not have it. the hand of a king or a prince. In 15.70, only a little over 400 years ago, Mohammed II., the sultan of Turkey, summoned a femous Venetian artist, Giovanni by name, to paint the picture of himself and his mother. While a guest of the Turkish court Giovanni painted a picture for the sultan entitled "John the Baptist's Head In Charger." Mohammed looked at the picture a little while and then said: "Artist, I think your picture is wrong. When a man's head is decapitated the cords and the muscles of the neck shrink and contract instead of expand. With that the sultan drew his jeweled sword out of its jeweled scabbard, and, with a sweep of his arm, he cut off the head of a courtier who stood near him. As the head fell at the feet of the artist the sultan said: "See, I am right. The cords of the neck always contract." The horrified artist said, "Yes, your majesty, I think you are right." Then, for fear of losing his own head, Giovanni fled back to his home city of

Ancient Rulers and Their Tyronny

Venice and reported to the doge what Is there any European country or earth which would allow its ruler to do to his subjects as Mohammed II. did to his? We have our governmental injustices, but today we have not upon any throne of the civilized world a Henry VIII. of England, or a sinful, debauched Catherine of Russia, or a Nero of Rome, or a Cleopatra of Africa, or a merciless and unjust. It connives at Mohammed II, of Turkey. The people, the common people of every land, have asserted themselves and demanded and won their rights. Everywhere we find that governments are better than their predecessors. Even modern Turkey is an improvement over ancient Turkey. The governments are better and continually growing better. The churches are also purer in thought. They have higher ideals of spirituality and morality than they ever had before. It is easy enough for men and women to sit down and criticise the pew, and criticise the pulpit, and criticise the ways of raising church money, and criticise the choir loft, but I want to tell you Christ is not only purer in thought, but that the leaders of the churches as well as the common people are purer

More Telerance Now There is more tolerance and humanity in the modern church. In ancient ers of the church to heretics. When the doctrines of the church they immediately got together their thumbscrews Headquarters for 50H/IER and other high grade pianos and Mason & right in compelling Mexico at the point of the bayonet to code to her all of Bartholomew at Paris. Pead the his- they were few."

Texas, all of New Mexico, one-half of tory of the dark ages. Look at Charlethe present state of Colorado, all of magne trying to convert his kingdom the blessings of the modern public ona, all of Nevada, all of Utah and by having the priests drive the masses school system of America. In olden into the water like herds of cattle and there baptize them by the wholesale. Christianity became a matter of political allegiance. Individual conviction, spiritual purity, flevotion to Christ, counted for little in those times. Men nothing more or less than modern high did not read or thank. They accepted without question the dogmas of the like them were very few and far beleaders of church and state, some of tween. Only here and there we find whom were men without principle, that a young man was able to go to openly immoral of life. Let us thank one of them. The great masses of peo-God that we did not live in those ple a hundred years ago were entirely There is still much to be deideal, but as we read of those times of documents kept among the Revolutionspiritual and moral darkness we realize ary records of Boston. You can see w far the church has advanced,

ages to find that the church of the Compare the conquests of our day Lord Jesus Christ is better spiritually with the conquests of ancient times. today than it was in the past? Why cated men. Like the eagles of ancient Rome, the not try to draw your illustrations a little nearer at hand?" The result is the same. Conditions in the early part education was the exception, the man in those times was largely made was perfunctory and lifeless. Their moral character was often reprehensi-The clergy of those times were men like Dean Swift, of whom it was said was so much a saint that he ought not he was out of the pulpit his life was so evil that he ought not to be allowed destitute of the power of Christ, what could be expected of the people?

So lax were the ideas of the Christian church a hundred years ago that after a presbytery meeting it was the usual custom for the presbytery to adjourn to a nearby tavern, and all the ministers would there openly drink their intoxicating liquor the same as the majority of the sports of a race track would now drink. The assistant pastor of my Chicago church told me when he entered the ministry every minister of the presbytery which ordained him, with the exception of one, publicly drank intoxicating liquors. furthermore stated that within a few years he lived to see all the ministers of his presbytery total abstainers and out and out temperance advocates, with but one exception. Among the records of a presbytery in the western part of Pennsylvania I have been told that one church elected one of its members an elder because that man on the day of the laying of a cornerstone of the church furnished a barrel of whisky, so that all who came to the cornerstone laying could drink as much as

they would. "Those Good Old Times." I would sooner live in my present nodest home than in the damp rooms where Mary, queen of Scots, had to dwell. And as for the habitations of my grandfathers and grandmothers, they were places no living man would now put up with for a moment. We sentimentally talk about the andirons of the old fashioned fire hearth. Did you ever try the luxury of one? Most for the gratification of his lust for of the rooms of the old farmhouses had could never be kept warm. In the bedrooms the ice would freeze in the 'we have nothing to be thankful for not have to go clear back to the Roman pitchers. In the kitchens our grandfathers would be hugging the fires and burning their coat tails on one side of it is at the present time. them while they were having a whole carnival of chills playing hide and seek on the other side of their physical anatomies. Then our grandfathers, for the most part, had the pleasure of dressing without any woolen underwear next to their skins. They had the luxury of malarial fever, scarlet fever and diph theria, which used to ravage almost every house on account of poor water and drainage. They had the luxury of sitting up in the house at night and using a small tallow candle light to read by when they were not too dead tired to read. As for me, give me less of the poetry

of old times and let me eat in my hum ble home my three meals a day with some other food besides ham, and le me eat that food with a fork rather than be like Queen Elizabeth, who upon her palace dining floor, made of cold stones, had her food placed before her on the table, so that she might eat the meats with her bare, greasy fin

But, oh, if the well people, physical ly and mentally, are better off from a temporal standpoint in this day than they were in our grandfathers' and grandmothers' times, how much more ought the sick to be thankful unto him who is the Giver of all good gifts! Think of the merciful institutions which have been erected for the invalids, called hospitals! Think of all the marvelous wonders which have been discovered or invented by means of which pain can be driven away at the point of the surgeon's knife or cured by the physician's prescription Think of the merciful angel "anaesthe sia," who comes to the side of the operating table and lays the soothing hand of benumbment upon the twitching nerves and the agonizing brain! Tell me, O sick man, that this is not a better time to live in than those times in which our grandfathers lived! No Dental Chairs Then. Then think of the mercies which have come to us through the dental

chair. In olden times when a man had a toothache he would go to the village doctor or to the village blacksmith. man like James Fisk, if he is a big that the church of the Lord Jesus The forceps would embrace the aching tooth. There would be a groan, a yell, a kicking of the sufferer, and out would come the offending molar. What was the result? Among our ancestors it was no exception to find a young man or a young woman of thirty-five years of age without a tooth in the jaw. times no mercy was shown by the lead- Think of the dyspepsia and after dinner pains which were then caused by they heard of men who differed from poorly masticated food. Some of us complain because we have not all the different kinds of food upon our tables and instruments of torture. They start- we would like to have. But in olden are not all that they ought to be. This ed forth with sword and spear and batis not the age of perfection even in leg- tleax. They said, "If you will not be- the few kinds of food they had to eat, lieve as we believe we will cut out but they also complained about their privy council of the king. Perhaps Eng- your tongue and blind your eyes and sore gums with which they had to maseripple your feet and burn your homes ticate that poor food. Many lives of with the African Boers. Possibly the and slay your sons and daughters." our ancestors were shortened because

times it was the exception for the son or a daughter of a home to have what is called a liberal education. Yale and Harvard and Princeton, then dignified by the names of college, were in fact schools. These institutions and colleges uneducated. If you do not agree with We are still far from Christ's this conclusion, go and study the old them any time you go to Massachu-"Well," says some one, "what is the setts. Almost without exception the good of going way back to the dark men who stood by Samuel Adams and James Otis in the struggle for American libertles were practically unedu-But though a hundred or even fifty

of the last century were in startling of the generation which is to come contrast to those of today. The minis- after us who is an uneducated man will be the exception. So perfect has up of men who entered it not on high our public school system become, so spiritual grounds, but as a means of multitudinous are the American colmaking a genteel living. Their service leges of today, so prevalent are libraries everywhere, that an Abraham Lincoln getting an education by a pine ble. The highest places were held by knot will never again be known in men of genius but of Christless lives. American political life. Now every boy, every girl, can develop the brain to the utmost. Now all our boys and that "when he was in the pulpit he girls, by the magnificent system of schools which we have, can fit themto be allowed to go out of it, and when selves for any line of work that they will. Oh, carping pessimist, do you not see any blessing today in the fact to enter it." With spiritual leaders so that you can educate your mind so that you can daily be the associate of the master minds of the centuries? Do you not see a blessing in the fact that Shakespeare and Burns and Scott and Irving and Motley and Prescott and Gladstone and Webster and Edison and Millet and Raphael and Angelo and Beethoven and Wagner and Thorvaldsen can all be invited to your study desk any night you will, to paint, or sing, or chisel, or preach, or teach for you? Education is not a mere affectation. Eudcation is the wings of inspiration which lift a man up so that his horizon takes in all lands, all seas, Yet he all worlds and all ages. Is not the opportunity of developing

the mind and heart and the life of man by education a great advancement over the educational opportuni ties which were offered to the generations that are past and gone?

Thus at this glorious Thanksgiving time I find the world is not only growing better, but it is better than it has better government, a better church, better homes, better physical and men- the ring. tal men and women and better children to take our places after we are gone. Let us thank God on this coming harvest festival for what he has had important business just then in done for us. May we pray to him to New York. He fancied that he detectgive us strength to go on doing the ed the far, faint odor of a mouse under work he has given us to do, and may the idea, but he did not mention this to the time come when our future work his friend. On the following Sunday may yield even far greater harvests, an officer of the Broadway bank where mental, physical and spiritual, than the the ring kept its accounts came out to work of the past and the present have Morristown to see Nast. He talked of yielded. In thanking God for the bless- a number of things. Then he said: ings of the Thanksgiving day of 1904 "I hear you have been made an offer let us also thank him that as this to go abroad for art study." closed in winter, because they Thanksgiving is better than any "Yes," nodded Nast, "but I can't go. Thanksgiving in which our ancestors I haven't time." lived, so we may employ all our talents and energies to make this world even a better world in the future than

We are standing on the threshold, We are in the opened door.
We are treading on a border land
We have never trod before.
Another year is opening,
Another year is gone;
We have passed the darkness of the night. We are in the early dawn.

We have left the fields behind us We have left the fields behind to O'er which we scattered seed. We pass into the future Which none of us can read. The corn among the weeds. The stones the surface mold, May yield a partial harvest; We hope for sixtyfold.

Then hasten to fresh labor Then hasten to Irean indoor,
To thrash and reap and sow;
Then bid the new work welcome
And let the old work go;
Then gather all your vigor,
Press forward in the fight, And let this be your motto:
"For God and for the right!"

[Copyright, 1904, by Louis Klopsch.] Italians In New York.

Food for the average Italian family does not cost much; bread, macaroni, beans, form the basis, with veal, chick en, small pan fish and pickled fish and salads for Sunday. Except bread and macaroni, the food eaten is in small quantities. To one who watches them hourly they are a patient and certainly a most grateful people. The smallest thing done for them brings gratitude out of all proportion to the act. They are excitable, but not quarrelsome, suspicious and untruthful, but they mind their own business better than any people the writer has yet found. They follow a leader without question. It is the last quality which makes the Italian voter the joy of the district leader, the despair of the statesman.

The women are as dead to politics as a wooden cigar image. Election evening it was suggested to three mothers born in this country, and on the street on which they were living, to go to the roof and watch the signals that indicated the returns. They looked puzzled, then one politely asked, "What is elect?"—Lillian Betts in Har-

Warts and Moles May Be Dangerous. The members of the American Acaddemy of Medicine showed much interest in a paper by Dr. W. W. Keen of Philadelphia on the dangers of warts and moles. Dr. Keen compared a wart to "a match that can produce a great conflagration," and recommended that all such growths be removed at once while yet in the harmless stage. The danger of warts lies in the fact

something may cause them to spread. Out of twenty-five persons affected by the malignant spread of warts eleven died in spite of operations, sometimes even amputations. Dr. Keen's hearers agreed with him that every wart and mole should be around in the mud." destroyed at once and said that he

that after years of harmless existence

CONFIDENCE UNDER WATER

How This First Essential In Swim-

A person who is timid about the water can overcome the greatest part of the difficulty of learning to swim by the proper use of a wash basin.

The obstacle that nervous persons

meet in the water is not the conscious fear of drowning, but an involuntary nervous shock that causes them to gasp for air even before their faces are under water. It is this gasping for breath that drowns people. They cannot control the gasping, and consequently they often snap for

breath when their mouths are under water. As the buoyancy of a human body is easily disturbed, a few pints or quarts of water swallowed in these involuntary gasping acts serve to sink a person who otherwise would float long enough for help to arrive. Now, if a person afflicted with this involuntary fear of getting under wa-

years ago the man who had a liberal ter will thrust the whole face gently into an ordinary basin full of water every day and stay there as long as possible it will be only a short time before the gasping sensation begins to disappear. Then the bathtub should be used, so that the bather, lying full length, can

immerse the entire head. At first this will bring back all the old frightening sensations of suffocation, but the attacks will be of short duration, and within a few days it will be found that the total immersion can be maintained for almost a full minute without discomfort of any kind.

Once a person has learned how perfectly comfortable one can be unde water the first great step has been taken toward learning to swim,

never really acquired this calmness under water. The result is that when such a swimmer is caught in an under tow or a swirling current his confihimself dragged under the surface. Instead of diving or remaining motionless and so preserving his breath he gasps involuntarily and naturally swallows water, and the choking sensation at once forces him to exhale what breath he has left and gasp again. Confidence under water should be the first lesson in swimming.

AN OFFER DECLINED.

Attempt of the Tweed Ring to Bribe

A lawyer friend one day intimated to Nast that in appreciation of his great work a party of rich men wished to send him abroad and give him a chance to study art under the world's ever been before. I find we have a masters. The friend was probably innocent enough, an unconscious tool of

Nast said very little except that he appreciated the offer and would be delighted to go but for the fact that he

"But they will pay you for your time. I have reason to believe you could get \$100,000 for the trip." Nast pondered a moment, then:

"Don't you think I can get \$200,000?" "I do. I believe from what I have heard in the bank that you could get it. You have a great talent, but you need study and you need rest. Besides, this ring business will get you into trouble. They own all the judges and jurors and can get you locked up for libel. My advice is to take the money

and get away." Nast looked out into the street and perhaps wondered what \$200,000 would do for him. It would pay the mortgage on the house in the city. It would give him years of study abroad. It would make him comfortable for life. Presently he said:

"Don't you think I could get \$500,000 to make that trip?" The bank official scarcely hesitated. "You can. You can get \$500,000 in gold to drop this ring business and get

out of the country."

the game far enough. "Well, I don't think I'll do it," he said. "I made up my mind a long time ago to put some of those fellows be hind the bars, and I'm going to put them there!"

Nast laughed a little. He had played

The banker rose rather quietly. "Only be careful, Mr. Nast, that you do not first put yourself in a coffin!" he smiled.

It was not until two years later that he met Nast ene day on Broadway. "Nast," he said, "you did it after all!"-Albert Bigelow Paine in Pearson's.

Noah Waded In the Mud. Bishop Warren A. Candler of the Southern Methodist church, whose home is in Atlanta, Ga., has a reputation for ready wit and epigrammatic repartee as well, though not as extensively established as his more serious renown as a profound and eloquent preacher. While at Wesley Grove camp meeting the subject of "eternal damnation" was introduced by one of a party of ministers and laymen who were lounging about in one of the reception tents on Preachers' row, enjoying secular relaxation and social intercourse, as Methodists are inclined to do when occasion offers, especially at a camp meeting. One gentleman addressed Bishop Candler and said: "Bishop, surely you don't believe that

God would permit anybody to be damned, do you? Don't you think God is too good for that?"

To this Methodist with Universalist predilections the bishop replied: "I don't know about that. Biblical history would seem to be to the contrary. According to the theory implied in what you say, all the wicked people who were drowned in the flood went straight to heaven and to eternal rest, away from the cares of this world, while the only good man in the whole world at that time was left wading

Useless to add that the gentlemen had done well in bringing the matter with the Universalist notions saw to it that the subject was changed